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A
S E R M O N

PREACH'D in the
Parish-Church of *All-Saints* in *Northampton*,
BEFORE THE
PRESIDENT and GOVERNORS

OF THE
County **I N F I R M A R Y**

For SICK and LAME POOR,

AT
The **ANNIVERSARY MEETING**,
ON

FRIDAY, SEPTEMBER 22, 1749.

By **JOHN NIXON, A. M.**

Rector of *Cold-Higham*, and Fellow of the *Royal Society*.

N O R T H A M P T O N :

Printed by **WILLIAM DICEY**;—and sold, for the
Benefit of the Charity, by the Booksellers in *Northampton*;
and by *Benj. Dod*, in *Ave-Mary-Lane*, *London*. 1749.

[Price Six-pence.]

At the Anniversary Meeting of the Governors and
Subscribers to the COUNTY INFIRMARY at
Northampton, on Friday, Sept. 22, 1749.

AGREED, That their Thanks be given to the Rev.
Mr. NIXON, for his SERMON preached this Day
before Them; and that He be desired to deliver a Copy of
the same to the SOCIETY, to be printed immediately.

Northampton, President.

Publish'd by Order of the
Governors, to be sold
for the Benefit of the
Charity.

Henry Woolley, Sec.

T O

The Most Noble

CHARLES, Duke of GRAFTON,

Grand Visitor;

The Right Honourable

JAMES, Earl of NORTHAMPTON,

Perpetual President;

The Right Reverend

JOHN, Lord Bishop of PETERBOROUGH,

Diocesan;

A N D

The Rest of the GOVERNORS of the
COUNTY INFIRMARY at *Northampton;*

This S E R M O N

Is most humbly dedicated by

Their most Obedient Servant,

*Cold-Higham,
Sept. 25, 1749.*

JOHN NIXON.

The following SERMONS (sold for the Benefit of the Charity) may be had at the COUNTY INFIRMARY in Northampton; of Mr. Dicey's Newsmen; or of Mr. Dod, Bookseller to the Society for promoting Christian Knowledge, in Ave-Mary-Lane, London.

1. **T**HE Rev. Dr. Grey's Sermon (to which are added the STATUTES and RULES of the Society) preach'd at the Opening of the County Infirmary at Northampton, on Thursday, March 29, 1744.

2. The Rev. Mr. Holme's Sermon, preach'd at the Anniversary Meeting, Oct. 24, 1745.

3. The Rev. Mr. Layng's Sermon, preach'd at the Anniversary Meeting, Sept. 22, 1746.

4. The Rev. Dr. Bishop's Sermon, preach'd at the Anniversary Meeting, Sept. 22, 1747.

5. The Bishop of Peterborough's Sermon, preach'd at the Anniversary Meeting, Sept. 22, 1748.

N. B. Before the Foundation of the INFIRMARY, a Sermon, with a peculiar Reference to the Design, was preach'd at the Dissenting Meeting-House in Northampton, by the Rev. Dr. Doddridge,—publish'd at the Request of those who heard it;—and sold by J. Waugh, in Grace-Church-street, London; and by W. Dicey, in Northampton—the Proprietors of the Impression.

PSALM xc. 16, 17.

*Let thy Work appear unto thy Servants,
and thy Glory unto their Children.
And let the Beauty of the Lord our
God be upon us: And establish thou
the Work of our Hands upon us;
yea, the Work of our Hands
establish thou it.*

THIS Psalm is thought to have been a Meditation of *Moses*, when the *Israelites* had offended so highly against God in the Wilderness, that he doom'd them to die in the Place of their Sojourning, without arriving at the Land of Promise. (a) Accordingly, the Sacred Writer prays to God, That the People may lay this Punishment seriously to Heart; (v. 12) and that, upon their Repentance, he would be mov'd to respite his heavy Displeasure against, and restore his Loving Kindness to them and to their Posterity: Particularly, that he would still give a Demonstration to all the World of his determin'd Purpose to accomplish the Great *Work*, which he sware to their Fore-Father *Abraham*

(a) Numb. xiv. 29, 30.

Abraham to do for his Descendants; (a) by bringing their Children into the Land of *Canaan*: And that, in pursuance thereof, he would direct their Counsels, and prosper their Arms, till all their Endeavours in the glorious Cause, in which he had engag'd them, should be crown'd with the compleatest Victory and Success.

BUT if the Words of my Text should be allow'd primarily to refer to this particular Event; yet (like all other Portions of Scripture) they were undoubtedly design'd to convey a Doctrine of universal Importance to Men of every Age and Nation, and in every Circumstance of Life; which was this, That all Works calculated to promote the Honour of God, and the Good of Mankind, are originally to be ascrib'd to that Supreme Being, whose infinite Wisdom at first plans the Design, and whose infinite Power carries it into Execution, according to the mighty (tho' often invisible) Operation of *him who worketh all Things after the Counsel of his own Will.* (b) And, further, that, in Subordination to, and by Powers deriv'd from Him, Man, as an inferior Agent, is obliged faithfully and strenuously to co-operate with this Sovereign Cause; and at the same Time to repose his Trust in, and send up his Prayers to him for Success. So may God *grant him his Heart's Desire, and fulfil all his Mind.* (c)

To

(a) Numb. xiv. 16. (b) Eph. i. 11. (c) Ps. xx. 4.

To apply this Observation to Ourselves. We are here assembled together to support an Institution lately begun among us, a COUNTY INFIRMARY for the Sick and Lame Poor; and (in Conformity to the Example of the inspir'd Author of my Text) have sought by earnest Prayer to engage God Almighty to espouse and promote the same, by vouchsafing his Blessing upon such Methods, as we, in our several Capacities, shall use for that Purpose.

Now, our Hopes of Success, in this Application to the Throne of Grace, must depend upon these two Points, which, therefore, greatly deserve our serious Consideration:

FIRST, That we be assured, upon good Grounds, that the Undertaking we interest ourselves in, is really *God's Work*: For, otherwise, we cannot expect that he should make it *appear*, openly patronize, and effectuate it, *unto us*, and *unto our Children*.

SECONDLY, That we sincerely and diligently use all such lawful Means, as, in Human Appearance, are most likely to promote this *Work*: For, without this Condition, our Praying that God would *establish the Work of our Hands upon us*, will be so far from engaging his Favour, that it will be an Affront and Mockery to him.

THAT

THAT this may be esteem'd God's Work, as what he at first suggested, what he highly approves, and what he will therefore cherish by his Providential Care, may, I hope, be cleared up by the following Considerations.

1. As every good and every perfect Gift, every Kind of Wisdom and useful Knowledge, is from Above; (a) so it seems agreeable to Reason to conclude, That that Branch of it, particularly, which relates to the Preserving the Life of, and curing the Maladies incident to the Human Species, came down originally from God, the benign Author of Nature, whose tender Mercies are over all his Works. (b)

GOD (as the Apocryphal Writer (c) expresseth it) made not Death, and (according to his gracious Intention) the Generations of the World would have always continued healthful: (d) But, thro' Envy of the Devil, seducing Man to Sin, came Death into the World. (e) The deadly Forfeiture was incurr'd the very Instant that the Offence, upon which it was denounc'd, was committed. But God, who has no Pleasure in the Death of him that dieth, (f) graciously deferr'd the full Execution of the Sentence to a more distant Period; or rather, Divine Mercy allowed Man to discharge gradually, by several Payments (if I may so speak) the Debt, which
Divine

(a) James i. 17. (b) Ps. cxlv. 9. (c) Wisd. i. 13, 14.
(d) Wisd. ii. 24. (e) Rom. v. 21. (f) Ezek. xviii. 32.

Divine Justice was concern'd not to remit. This seems to be implied in the very Terms of the penal Sanction, *In the Day that thou eatest thereof, thou shalt surely die; (a)* or (as it is in the Original) *Dying, thou shalt die: i.e.* ' From
 ' the Instant thou shalt transgress this Injunction,
 ' by eating of the Tree of the Knowledge of
 ' Good and Evil, thou shalt contract a Mortal
 ' Infirmary: Thou shalt become not only
 ' inevitably subject *once to die*, but shalt
 ' actually begin to *die daily*. Thy Consti-
 ' tution shall be liable to be wasted by the
 ' repeated Attacks of Sickness and Pains, pro-
 ' ceeding from the Indisposition of thy Blood
 ' within, or from the violent Impression of
 ' the Bodies which surround thee from without.
 ' And if thou canst bear up against this Train
 ' of Evils for any considerable Time, yet the
 ' incurable Disease of Old Age shall certainly
 ' accomplish thy Doom, and send thee back
 ' to the Dust, out of which thou wer't
 ' taken.'

Now, this being the melancholy Situation of Man after the Fall, as God had respited his final Dissolution for a Time, his Goodness, and his Wisdom, which always adapts Means to their End, seem to require, that, until that Time should arrive, he should be furnish'd with proper Medicinal Helps for redressing or alleviating the

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sad

sad Appendages of Mortality above describ'd. But the Forming a System of Medicines, by Human Sagacity alone, requir'd both a competent Acquaintance with the Qualities of the Products of Nature; and also Observations drawn from many previous Cases, to direct him in applying those Materials to any salutary Purpose. Now, the Former of these could be obtain'd only by Experiments, some one of which might have prov'd fatal to him; the Latter, till Men were multiplied upon the Earth, could not possibly have been obtain'd at all. Had therefore our Original Progenitors been supply'd with no other Means of Cure, the first Indisposition or Accident might have put an End to their Being; or, at least, so far impair'd their Constitution, as to have endanger'd the Propagation, or affected the Health of Posterity; and thereby defeated the many excellent Purposes the Divine Oeconomy had to serve by the Longævity of the Earliest of our Race. Therefore, since God, who is set forth in Scripture as saving, or *preserving*, both *Man and Beast*, (a) has been pleas'd to direct the *Latter* to proper Remedies for their Health, by a certain Principle, which we call *Instinct*, superadded to their Natural Faculties; it seems reasonable to conclude, that he would not leave the *Former* without a proportionable Assistance; but would

vouchsafe

(a) Ps. xxxvi. 6.

vouchsafe him some (a) supernatural Suggestion

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for

(a) The Authority of many *Jewish* and *Christian* Doctors gives Countenance to the Notion of a supernatural Suggestion in general vouchsafed to Man with regard to Medicine; tho' the Principle upon which they found it, *viz.* *Adam's* giving Names to all Creatures expressive of their real Natures and essential Properties, may be liable to some Exceptions.

This Opinion is further encouraged by several Precepts deliver'd by God himself in the Ceremonial Law of *Moses*, (*viz.* Those prohibiting the Eating of Blood, Swine's Flesh, &c. and others enjoining frequent Bathing, Washings, Shaving, &c.) which (besides their figurative Intention) are allow'd to have been design'd for preserving the Health of those, who were to observe them.

Further, we find, that, under this Dispensation, God reserv'd the Leprosy, a very severe and almost epidemical Disease in the *Eastern* Countries, (vid. Dr. *Mead's Med. Sac. de Lepra*, c. 2) for his own immediate Cognizance, having been pleas'd himself to prescribe the Manner in which it should be treated by the Priests. *Lev.* xiv. 4.

Add to this, That in succeeding Ages (even after Physick became a regular Profession) in extraordinary Cases, as the Sicknefs of Kings, and other eminent Persons, Application was us'd to be made to God himself, by the Mediation of the Prophets. (1 *Kings* xiv. 2. 2 *Kings* viii. 8.) The Cures, indeed, wrought in such Cases were generally perform'd by the Prayers only of the Prophets: Yet, on some Occasions, we find these inspir'd Persons prescribing outward Means, which sometimes were such, as could have no natural Efficacy towards curing their Disease, but were only design'd as Trials of the Faith and Obedience of the Patient: As when *Elisba* commanded *Naaman* to dip himself seven Times in the River *Jordan*, 2 *Kings* v. 10. At other Times their Prescriptions were properly Medicinal: Thus *Isaiah* commanded a Lump of Figs to be applied to *Hezekiah's* Malady (2 *Kings* xx.) which, if it was an hard Swelling (as our Translators take it to have been, by their rendering it, *A Boil*) might be soften'd and ripen'd by such an Application (see *Patrick* in *Loc.*) Or if it was an Ulcer occasion'd by a Fever (which is Dr. *Mead's* Opinion, *Med. Sac.* p. 32) a Cataplasm of these Materials would contribute greatly towards promoting a Suppuration,

the same important Purpose: According to the Sentiment of the Wise Son of *Sirach*, That, *Of the Most High cometh Healing (a)*--And that *The Lord hath created Medicines out of the Earth, and hath also given Men Skill, that he might be honour'd in his marvelous Works. With such doth he heal Man, and taketh away their Pains. (b)*

Now, if the Science of Medicine seems to have been at first deriv'd from God; then, whatever tends to give this gracious Institution a more diffusive Influence, and thereby renders it more beneficial to Mankind, must be allow'd, in

Suppuration, and therefore was very proper in this Case: Tho' still the Speediness of the Cure must undoubtedly be ascrib'd to the supernatural Power of God.

As for the Sentiments of the *Heathens* on this Point; we find the *Egyptians* ascribed the Invention of Medicine to their Kings of the first Race, who were their Gods, viz. *Isis*, *Osiris*, and *Serapis*; or rather to their *Æsculapius*, or *Tofortbus*, the immediate Successor of *Menes*, or *Misraim*, the Grandson of *Noah*, in the Kingdom of *Memphis*. (*Marham Can. p. 39. &c.*) And, accordingly, the antient Books of their Physick were esteem'd a Part of their Sacred Records, and were carried about in their Processions, by an Order of their Priests, call'd *Pastophori*. See Authorities in *Shuckford's Connec. Vol. II. p. 361.*

The *Greeks* and *Romans*, who deriv'd their Theology, as well as their other Learning, from the *Egyptians*, adopted this Opinion of theirs likewise concerning the Divine Origin of this Science, attributing the Invention of it to *Phœbus*, or the Sun, their greatest (and, according to *Macchius*, their only) Deity.

For the *Greek* Writers, see the Authorities of *Hippocrates*, &c. in *Le Clerc's Hist. de la Medicin. c. 2.* For the *Latins*, That of *Jully* may suffice; who, speaking of this Art, says,

Ejus Utilitas Deorum immortalium Inventioni dedicata est.

Tusc. Quæst. L. 3. Sec. 1.

(a) *Ecclus. xxxviii. 2.* (b) *Ecclus. iv. 6, 7.*

in a *qualified* Sense, to claim the same Divine Original, and may justly be called *God's Work*.

IN the first Ages, before the Prevailing of Luxury in the World, the Cases that requir'd Medicinal Relief may be suppos'd to have been more rare, and also more simple than those which have happen'd in later Times. On the other Hand, the Products of Nature in those Parts of the Earth, which were first inhabited, abounded with Juices of a more exalted Virtue than those found in colder Regions. A few Specifics were all the Materials, and a few traditionary Directions, obtain'd, like the former, with no Trouble or Expence, were the Rules of the Physician's Practice. And, as this Care (with That of Presiding in Domestic Sacrifices) would naturally be entrusted with the Heads of Families, whose Age might give them Experience, and their Relation Tenderness and Authority, those primitive Dispensers of Medicine, as they had *freely receiv'd*, so were they able easily, and could afford *freely to communicate* the Heavenly Gift to all in general, who stood in need of their Assistance.

BUT different from this was the Condition of the succeeding Generations of Mankind: Very different is ours in particular, upon whom (with regard to Time) *the Ends of the World are come*; and who (with respect to our Situation) are not only subject to a great Intemperature of Climate, as an Island, but are also far remov'd
from

from the invigorating Influence of the Sun ; and, consequently, require costly Drugs to be brought to us from far distant Parts of the Globe, as Antidotes for those Maladies, whose Seeds were probably imported from the same Quarter. Besides, the Knowledge of applying those Drugs with Success cannot now be acquir'd without a long Course of preparatory Studies ; and must, consequently, be confin'd to a few Persons, who may reasonably expect to live of the Profession of a Science, which they perhaps have expended a great Part of their Fortune to acquire. From hence it will unavoidably follow, that a large and very valuable Part of our Species, the Industrious Poor, must frequently be neglected in the ordinary Administration of this useful Art ; and be left (as the Wise Jewish Writer (a) expresses it) *without Herb, or mollifying Plaster, to restore them to their Health, when chastened with Sickness upon their Beds, and the Multitude of their Bones with strong Pains.* (a)

BUT, by the Institution of Publick INFIRMARIES, the gracious Provision of Heaven for the Sick is, in some Measure, re-establish'd upon its original extensive Foundation. The Divine Science of Medicine now arises with redoubled Force and Beauty, and (like the Sun, her fabled Author) darts her benign Influence indiscriminately on the whole Face of Nature. Her salutary Beams, now, not only visit the
lofty

(a) Wild. xvi. 12. (b) Job xxxiii. 19.

lofty Mountains and the *Cedars of Libanus*; not only relieve the Great, the Rich, and Noble of this World, who languish (as, alas! *They* may) in stately Palaces upon Beds of Down; but they descend, familiar, to the humble Vallies, to cheer the *broken Reed*, and the *Hyssop that springeth out of the Wall*; to restore Health to him *that tilleth the Ground*, or that *abideth among the Sheep-Folds*, and who (literally speaking) *inhabiteth a Tenement of Clay*.

FURTHER Evidences of the Point before us may be drawn from the Agreeableness of our present Undertaking to the Nature and Will of God.

AND, first, it is observable, that the Sacred Oracles, when they would give us any more than ordinary pompous Display of the Perfections of the Deity, always enlarge with a peculiar Emphasis upon his Mercy and *Good-Will towards Men*. (a) Particularly, How does that adorable Being delight to exhibit himself under the amiable Character of the (b) Friend and Patron

(a) Exod. xxxiv. 6. Numb. xiv. 18. Deut. x. 17, 18.

(b) The *Heathens* seem to have had a Notion, that Strangers, and the Poor, including under those Denominations all the distress'd Part of the Human Species, bore a peculiar Relation to Heaven.

Πρὸς γὰρ Διὸς εἰσὶν ἅπαντες
 εἴηοι τε Πτωχοὶ τε ———— *Homer. Odyss. z. V. 207.*
 Καὶ Διὸς, ὃς εἴηοις Ἰκεῖνοί τε χεῖρ' ὑπερίσχει.
Apollon. Argon. L. 3.

Hence the Title of *εἴηιος*, ascrib'd to *Jupiter*, as the Patron and Protector of Strangers.

Patron of the Afflicted ; either by his gracious Providence preserving his faithful Servants, that *no Evil befall them*, nor any *Plague*, Mischance, or Sickneſs, *come nigh their Dwelling* ; (a) or (if, for wiſe Reaſons, he permits ſuch Trials to come upon them) *making* (or *turning*, with a Deſign to ſmooth and ſoften) *all their Bed in their Sickneſs* ? (b) An Idea, comprehending every Inſtance of Tenderneſs and Compaſſion, which can be ſhewn to Perſons in that uneaſy Situation ! And what greater Encouragement can we have to conclude, that he favourably alloweth, yea, highly approveth of, that Charitable *Inſtitution*, which we are aſſembled to promote ? An *Inſtitution*, whereby we (in humble Imitation of his Example, and in Obedience to his Commands) endeavour to *bind up that which was broken, and to ſtrengthen that which was ſick* ! (c) To become *Eyes to the Blind, and Feet to the Lamé, and Fathers to the Poor* ; bringing the *Bleſſing of them that were ready to periſh upon us, and cauſing the Heart of the Widow*, and of every poor afflicted Soul, that receives Comfort from our Contributions, *to ſing for Joy* ! (d)

AGAIN, as God is a Being of infinite Purity and Holineſs in himſelf, he muſt neceſſarily be pleas'd with whatever has a natural Tendency to produce thoſe Diſpoſitions in his Creatures :

And

(a) Pf. xci. 3, 6, 10. Pf. xxxiv. 20, &c. (b) Pf. xli. 3. See alſo Pf. cxlvi. 8, &c. (c) Ezek. xxxiv. 16. (d) Job xxix. 15, &c.

And where can *This* be more demonstrably visible, than in the Appointment of these Houses of Mercy, where the *Poor*, besides the Assistance of skilful Persons for the Curing of their Bodily Diseases, *have also the Gospel preached unto them, (a)* and are led to the *Great Physician*, who has made HIS OWN BLOOD the Balm of our Spiritual Wounds, and the Cordial of our fainting and desponding Souls? And what Multitudes are there, who, having been reform'd by the Godly Discipline observ'd in our INFIRMARIES, have justly acknowledg'd with the Psalmist, *That it is good for them that they have been afflicted, that they might learn God's Statutes? (b)* Multitudes! who, finding themselves, with respect to their Souls as well as Bodies, *made whole, have gone their Way*, with a pious Resolution to *sin no more. (c)*

LASTLY, since the Institution of Civil Society is *the Ordinance of God, (d)* whatever *Societies* apparently promotes the Wealth and Prosperity of such Bodies, coincides with the gracious
C Purpose,

(a) Besides the Care taken of the *Souls* of the Sick Poor in our INFIRMARY by the *Clergy* of the Town, who visit them upon *all* Occasions, every particular Patient, at his Entrance, has a little Treatise put into his Hand by the Chairman of the Weekly Board, intitl'd, *A Friendly Letter to a Patient just admitted into an INFIRMARY*, written by my worthy Friend Dr. *Stonhouse*.—A Performance so much approved of by the *Society for Propagating Christian Knowledge*, as to have been adopted into the Number of the Treatises which they judge most happily calculated for the Revival and Advancement of True Religion.

(b) Pl. cxix. 71. (c) John v. 14. (d) Rom. xiii. 2.

Purpose, and must be agreeable to the Will of the Deity.

BUT what can more contribute to these good Effects, than the Establishment now before us, whereby great Numbers of the Industrious Poor, who are justly esteem'd the Strength and Bulwark of a Nation, have the Use of their Limbs restor'd, and their Constitutions rectified by proper Medicines and Care, that they are again *strong to labour*, and able to pursue their respective Functions for the public Utility, as before?---Nay, I beg Leave to add from the foregoing Article, that it may be hop'd they will generally be sent forth from these Places so much improv'd in their Notions of Religion, and the Social Duties of Life, that they will return to their several Stations in the Community more useful Members of it, than they were before.

BUT my present Argument calls upon me to proceed to the strong Support it receives from the Gospel-Revelation, which was design'd to teach Men the *good, and acceptable, and perfect Will of God*, (a) and to make them *thoroughly furnish'd unto all Good Works*. (b)

AND here it may be proper to begin with Observing, That there is no Part of the *Messiah's* Character more strongly touch'd, than that which describes him in general, *The Comforter of all that mourn: Who was to give unto them Beauty*

(a) Rom. xii. 2. (b) 2 Tim. iii. 17.

Beauty for Ashes, and the Oil of Joy for Mourning, the Garment of Praise for the Spirit of Heaviness. (a) And more expressly, That when this *Sun of Righteousness* should arise with *Healing in his Wings*, (b) the *Eyes of the Blind* (in a Literal as well as Spiritual Sense) *should be open'd*, and the *Ears of the Deaf unstop'd*: *The Lame Man should leap as an Hart, and the Tongue of the Dumb sing.* (c)

ACCORDINGLY, when that Blessed Person actually appear'd in the World, what was his whole Ministry while he abode in it, but one continued Course of (d) *going about doing good*; especially (e) *healing all Manner of Sickness, and all Manner of Disease among the People*? And the same most diffusive Benevolence (particularly that (f) Branch of it now before us) which his Divine Example recommended, how strongly do his Precepts enjoin to all who would be his Disciples? And lastly, by what persuasive Motives has he endeavour'd to excite us to the Practice of this great Duty?---Motives of all others the most powerful to engage the Human Heart!---even no less than the (g) *Promise* of everlasting Happiness in his Father's Kingdom in Heaven.

THESE Obligations our Blessed Lord impos'd upon every ordinary Christian with regard to
C 2 the

(a) Isai. lxi. 2, 3. (b) Mal. iv. 2. (c) Isai. xxxv. 5, 6. comp. Math. xi. 4, 5. and Luke vii. 21. (d) Acts x. 38. (e) Math. iv. 23. (f) Luke x 37. (g) Math. xxv, 35, &c.

the ordinary Means of preserving and succouring the Life and Limbs of their Brethren. But further, To evince how considerable a Part this Kind of Charity was to bear in the Evangelical Dispensation, he closely connected the miraculous Gift of *Healing the Sick* with the great Duty of *Preaching the Gospel* in the several (a) Commissions he gave to his Disciples while he was upon Earth: And after his Ascension into Heaven, among the other supernatural Endowments, which he judg'd necessary for the Propagation and Support of his Religion in the World, he shed forth this abundantly on the Persons of the Apostles; and (if we may credit the *concurrent*, and, in my humble Opinion, INDUBITABLE Testimony of Ecclesiastical Writers) continued it in some considerable Degree in the Church till the fourth Century; when his Religion began to *suck the Breasts of Kings*, (b) and gain'd a Civil Establishment in the *Roman Empire*.

BUT besides (and even during the Subsistence of) these extraordinary Powers of Healing, there seems to have been always a regular Provision for the Sick Poor upon the Ecclesiastical Establishment (c) (I mean, administer'd by

(a) Math. x. 7, 8. Luke ix. 2. and x. 8, 9. Mark xvi. 18.
(b) Isai. lx. 16.

(c) Whatever Provision appears to have been made by the Church for Persons in Distress, the Sick Poor must undoubtedly be included in the Number of those, who were to partake of it.

by Persons, (and supported by the Revenues devoted to the Service of the Church.) And after those Powers were totally withdrawn, these ordinary Charities (besides their original Appointments) receiv'd very considerable Augmentations from the Liberality of *private* Benefactors; there being Instances of some who founded

Now we find a *Daily Ministration and Tables*, i. e. a regular Maintenance, appointed for *Widows* even in the Apostles Time, (*Acts* vi. 1) and an Order of Sacred Persons, call'd Deacons, instituted to attend them. Some Learned Men would likewise have *Mercy* (*Rom.* xii. 8, &c.) and *Helps* (*1 Cor.* xii. 28) to refer to the Attendance on the Sick, Impotent, &c. in Hospitals, (see Bp. *Fell* on the Places above) which was manag'd (especially with regard to Patients of their own Sex) by Deaconesses, or Church-Widows, concerning whose Election *St. Paul* gives Directions, *1 Tim.* v. 9.

However, we have clear Evidence within a Century or two after this Time of an Establishment of this Nature for one Species of distemper'd Persons, *viz.* Those possess'd of evil Spirits. For a Religious Order of Men, call'd *Exorcists*, appointed towards the End of the third Century, were to see them provided of Food and Sustenance, while they continued in the Church, which it seems was the chief Place of their Residence and Habitation. (*Bingham's Antiq.* Vol. II. l. 4. c. 4.)

The Expence of these Charitable Institutions was defray'd out of the Revenues of the Church, i. e. the Contributions of the first Converts to *Christianity*, which were deposited at first in the Hands of the Apostles, and distributed by them at their Discretion to *every Man according as he had need* (*Acts* iv. 35.) It continued so under the Bishops their Successors for some Time. But at length the Distribution was settled by certain Rules; a third or fourth Part of the Ecclesiastical Revenues being appropriated to the Uses above-mention'd. (*Bingh. Antiq.* V. II. l. 5. c. 6.)

At *Rome* there were 1500 Persons (besides the Clergy) reliev'd by the Church in the Time of *Cornelius* (*A. D.* 251) and above 3000 at *Antioch* in the Time of *Chrysostom* (*Bingh. ibid.*)

founded INFIRMARIES (a) at their own Expence within the early Period mention'd above.

AND now (to close this Head, as my Argument requires, with a View of these primitive Establishments in a Light *purely Religious*) it must be remember'd, that in those Times the *Heathens*, both *Greeks* and *Romans*, us'd in their Sickness to have Recourse to a *Dæmon*, whom they call'd *Æsculapius*; and that his Temples were in some Measure the (b) Public Infirmaries in those Days. Many Cures were there partly con-

(a) To that of St. *Basil* (refer'd to in Dr. *Bishop's* Sermon, preach'd before the Governors of the *Northampton INFIRMARY*, p. 7) I shall beg Leave to add another, which perhaps was the first of this Kind of Establishments (at least in the *Latin Church*) founded by the Liberality of a private Person for the Reception of all Manner of Patients without Distinction, being properly a *Public INFIRMARY*. This is that of *Fabiola*, mention'd by St. *Jerome*.—*Hæc omnem Censum quem habere poterat (erat autem amplissimus et respondens Generi ejus) dilapidavit, ac vendidit; et in Pecuniam congregatum Usibus Pauperum preparavit, et prima omnium Nosocomiorum instituit, in qua Ægrotantes colligeret de Plateis, et consumpta Languoribus atq; Inediâ Miserrorum Membra foveret.* Hieron. Epist. ad Ocean.

(b) Vid. *Aristoph. Plutus*, Act. 3. Sc. 2. V. 666. As the Description in the Author here refer'd to, tho' highly ludicrous, must yet be suppos'd to have been founded (in general) upon Matters of Fact, we may from it, in Conjunction with other Authorities, collect how far the Assistance afforded the Sick in those Temples fell short of what they enjoy in our INFIRMARIES, viz. That the former extended only to Prescriptions, or sometimes to Medicinal Applications (*ibid.* V. 715) and Lodging (*ib.* V. 662). But as for Diet, (if not Attendance too) it seems to have been customary for the Patients to provide that for themselves (*ib.* V. 672) or to have it supply'd by their Friends, during their Abode in those sacred Receptacles.

counterfeited by the Imposture, and partly really (a) perform'd by the Skill of his PRIESTS, who generally were PHYSICIANS; but all of them were believ'd to be wrought by the Interposition of the *Dæmon* himself. This Persuasion could not fail of confirming the World in Idolatry and Superstition; the Devil thus taking Advantage of their Bodily Infirmities to enslave the

(a) The Reality of some of these Cures is so unanimously attested by *Heathen* and *Christian* Writers (see Authorities collected by Mr. *Weston*, Dissert. on some Miracles, &c. p. 233) that, in my Opinion, they are not to be questioned: Yet I think *Le Clerc* (*Hist. de la Medicine*, l. 1. c. 20) has shewn how they might be wrought without the Interposition of any Supernatural Power. For the Priests of *Æsculapius* were Persons well-skill'd in Physic; nay, generally speaking, Physicians. (See Dr. *Mead's* Dissert. de Num. quibusd.) And (excepting in some few Cases, where, in order to support their Credit by pretended miraculous Powers, they suborn'd People to counterfeit Diseases they never had) they commonly prescrib'd Remedies, which would operate by natural Means (*Tomasin. de Donat.* p. 215) as appears by three of the four Prescriptions on the Tablet, which once hung up in the Temple of *Æsculapius* at Rome (vid. *Tomas.* p. 70.)

Add to this the prodigious Influence these Priests had acquir'd over their Patients by perpetually inculcating into them in the Day-Time the Cures and Inspirations of their God; which generally had such a strong Effect on their Imaginations in the Night, which they spent in his Temples, as to make them take their Dreams for Visions or Suggestions sent immediately from the *Dæmon*. * How much such strong Prepossessions working on the Fancy, and the Punctuality with which they dispos'd the Patients to submit to the Regimen prescrib'd by the Priests, which was often pretty severe, (see *Le Clerc*, ibid.) might contribute to their Recovery in all curable Cases, must be well known by all who are conversant in Medicinal Practice.

* *Witness an Inscription on a Stone mention'd by Tomasin. De Don. p. 116.*

ASCLEPIO
P. AELIUS POLLIO
VISV MONITVS
POSVIT.

And several more of the same Kind to be met with in other Authors.

the Souls of Mankind. Nothing therefore could be better calculated to counter-act these Devices of Satan than the *Christian* Institution of *Public* INFIRMARIES; whereby Multitudes of Persons, who otherwise in their Sickness would probably have applied to the Powers of Darkness for Relief, and thereby been irretrievably bound in the Fetters of Spiritual Bondage, were supplied with ready Cures for their Bodily Diseases, while their Souls were converted to God by the wholesome Discipline of *Christianity*. A strong Argument this in Favour of these *Institutions*, That, tho' they were to accomplish their Ends by ordinary *Human* Means, yet as they effectually promoted the *same* gracious Design, their Origin ought to be ascrib'd to the Suggestions of the *same* God, who was the Author of the former extraordinary Vouchsafements: Even *The God abundant in Goodness and Truth!* (a)---*The God*, whose Darling Attribute is Mercy!----*The God*, whose Essence is Love! (b)

To these Arguments, which prove that *Public* INFIRMARIES in general are *God's Work*, agreeable to his Will, and consequently entitled to his Favour and Support, I beg Leave to subjoin a few others, drawn from Circumstances, some of which were remarkably conspicuous *in*, and others peculiar *to* That establish'd among us.

AND

(a) Exod. xxxiv. 6. (b) 1 John iv. 16.

AND first, was it not of God, that this fair Offspring of Charity, when she first appear'd among us, *bow'd the Heart* of a Multitude of Persons, in other Respects unhappily disunited among themselves, *as the Heart of one Man*, to espouse and promote her Interests? Not only were our Party-Animosities calmed by the *Peace of God, which ruled in our Hearts*; (a) but even Religious Discord for a while forgot her innate Evil and Malevolence.---We all agreed to *take sweet Counsel together* to concert the Plan of this Work; and have since (as on this Day) often *walked unto the House of God in Company*, (b) to give him Thanks for the Success of it hitherto, and to implore his Blessing upon it for the future.

THE next Circumstance, which must occur to our Reflection, is, The Situation of Public Affairs, when this *Institution* was first *set on Foot* among us:---That it was at a Time, when our People had been drain'd by heavy Taxes necessary for the carrying on a long and expensive War against the Common Enemy of *Ours*, and the Liberties of *Europe*. So that what *St. Paul* says of the *Corinthians* may be justly applied to the first Encouragers of this Charity in our County, That *their deep Poverty abounded to the Riches of their Liberality*. (c) ---Our INFIRMARY grew up as a tender
D Plant,

(a) Col. iii. 15. (b) Pl. lv. 14. (c) 2 Cor. viii. 2.

Plant, and as a Root out of a dry Ground, (a) and must have wither'd away for Lack of Moisture, had not God, the good Husbandman, caus'd the Dew of his Heavenly Benediction to fall upon it; yea, sent a plentiful Rain, (b) the liberal Contributions of (c) charitable Benefactors, upon his Inheritance, to refresh and confirm it, when it was weary.

BUT behold further the marvelous Loving-Kindness of God to this his Vine! Scarce had it well taken Root, but the (d) *Boar out of the Wood,*

(a) Isai. liii. 2. (b) Ps. lxxviii. 9.

(c) A List of the principal Benefactors, whose Names are fixed up in the Governors Room.

1743	Rev. Dr. Newton (being Part of the Charity-Money left to his Disposal by <i>Knightsley D'Anvers, Esq;</i>)	150	0	0
1743	<i>William Cartwright, Esq; Aynho,</i>	52	10	0
1746	Right Hon. Countess Gower (being Part of the Money left by the Right Hon. <i>Thomas, late Earl of Thanet,</i> for Charitable Uses)	300	0	0
1746	Unknown Person, by <i>James Stonhouse, M. D.</i>	50	0	0
1747	Right Hon. <i>James, Earl of Northampton,</i>	100	0	0
1747	Mrs. <i>Elwes of Chiswick,</i> by Mr. <i>Palmer of Eton,</i>	200	0	0
1747	<i>Wm. Stratford, L. L. D. (Commissary of the Archdeaconry of Richmond)</i>	100	0	0
1748	Mrs. <i>Elizabeth Crisp,</i> late of <i>Dornford,</i> in Com ^s Oxon ^s , by her Will,	200	0	0
1748	Sir <i>Edmund Isham, Bart.</i> at the Request of his Lady, <i>Dame Elizabeth Isham,</i> deceased,	50	0	0
1748	<i>John Shipton, Esq; of London, Surgeon,</i> by his Will,	50	0	0
1749	Unknown Benefactor, by four Bank Notes put into the Poor's Box,	95	0	0

1347 10 0

(d) Ps. lxxx. 13.

Wood, and the Wild Beasts of the Field, threaten'd to waste and devour it. Soon after the Commencement of this Design, an *unnatural Rebellion* breaking out in the *Northern Part* of our Island, threaten'd us with the dreadful Prospect of an intestine War, wherein *the Foundations* both of our Civil and Religious Constitution might have been *cast down*. Nor could our INFIRMARY expect long to survive the general Desolation: So that in the next Age perhaps it might have been ask'd concerning *This* as well as several *other* good Institutions now subsisting among us, *What hath the Righteous done?* (a) In this important, this perilous Juncture, let it be for ever remember'd, because the Remembrance of it will for ever reflect Honour upon *this County*, that our *Nobles, our Rulers, and the Rest of our People*, like truly *Christian* and truly *English* Patriots, *Every One with one of his Hands wrought in the Work* of raising our INFIRMARY, and with the other *Hand held a Weapon* (b) for the Defence of his Religion and Liberties.---And what Power could withstand Weapons in those Hands, which had been so generously stretched out in distributing to the Sick Poor? *What mighty Shield or strong Spear could so powerfully fight for us against our Enemies, as Treasure laid out* (in this Charity) *according to the Commandments of the Most High?* (c) And as the like generous Disposition exerted

D 2

itself

(a) Ps. xi. 3. (b) Neh. iv. 17. (c) Eccus. xxix. 11, 13.

itself in a great Variety of such Works of Mercy in many other Parts of the Nation at this Time, may we not in a good measure ascribe it to this Cause, that after the Rebel-Army, flush'd with its Successes, had desperately penetrated almost into the Heart of this Land, and were advancing towards *our* Borders, God *put his Hook into their Nose, and his Bridle into their Lips, and on a sudden turn'd them back by the Way by which they came?* (a) May we not say, That the *Alms* of our People and the *Prayers* of the Distressed reliev'd by them in *ours* and the several *other* INFIRMARIES of this Kingdom coming up *for a Memorial before God*, engag'd him to restrain the Enemy from ravaging our Territories; and that the *Blind and the Lamé*, (b) even the Sick Poor (in Effect) guarded our *Forts*, and Capital-Towns (*That* especially wherein we are now assembled) from Assaults, which might have prov'd fatal to the wealthiest and most vigorous of Those, who were the Promoters of such pious Establishments?

AND since God, by these repeated Interpositions of his Providence in Favour of our INFIRMARY, has made *it appear* to be *his Work*, what great Encouragement have we to hope, That *the Beauty of the Lord our God* will still be upon us, to *establish the Work of our Hands* for her further Success and Prosperity?

OF

(a) *Isai. xxxvii. 29.* (b) *2 Sam. viii. 6.*

OF this indeed we can make no reasonable Doubt, if we sincerely and diligently use all such lawful Means, as, in Human Appearance, are most likely to accomplish this Undertaking : And what these are, I shall now beg Leave, under my second general Head, to propose to your Consideration.

Now the first and principal of these undoubtedly is EARNEST PRAYER to God, That he would guide us by his unerring Wildom, and further us with his continual Help and Blessing in all our Endeavours on the Behalf of this *Charity*.

AND having thus implor'd the all-wise Direction, and all-powerful Assistance of Heaven, we must proceed in the next Place to quicken and improve in our own Souls a fervent Desire and Affection for this pious Work. For this Purpose, it will behove us frequently to set before our Minds in the strongest Point of View the many *excellent Things*, which may justly be *spoken* of this Institution; thereby to convince our Judgments of the Desireableness, and to raise our Inclinations for the promoting of it.

AND indeed so powerful, and at the same Time so obvious are the Arguments, which may be urg'd on this Head; so great is their *Goodness*, so great is their *Beauty*, that they flash Conviction upon the Soul, offer an agreeable Violence to the Human Heart, attaching it

it by every Inducement, that can influence a Being sensible of Religious and Social Obligations. To produce those strong Reasons at large, after what has been deliver'd by my Predecessors in this Office, would be superfluous. I shall rest the Whole upon *That*, which naturally grows out of my present Subject, and which indeed (if it stood alone) must prevail upon all Rational Creatures, *viz.* That it is *God's Work*, agreeable to his Will, recommended by his Example, enjoin'd by his Commands, and will be immensely rewarded by his Bounty. To join therefore in it is to be (a) *Labourers together with*, and (b) *Followers* (or (c) *Imitators*) of *God*, the Standard of all Excellency. It is to strive, by a laudable Ambition, to be (d) *like the Most High*, (e) and perfect, even as our *Father which is in Heaven is perfect*: (f) Especially to resemble him in that most endearing Property, whereby he is (g) *The Father of Mercies, and the God of all Comfort*.

As these and such-like Reflections will necessarily kindle in our Breasts a true Zeal for this good Work, we must then let that Zeal produce the (b) *Labour of Love*; even the vigorous

(a) 1 Cor. iii. 9. (b) Eph. v. 1. (c) Μιμνησάι. (d) Isai. xiv. 14.

(e) *Homer* represents Humanity to Strangers in general, which holds more strongly with regard to such as are sick, &c. as a Sign of a Godlike Disposition,

*Ὡς φιλόξενοι, καὶ σφ. Νόος ἐστὶ θεοειδής.

Odyss. N. V. 202.

(f) Math. v. 48. (g) 2 Cor. i. 3. (b) Heb. vi. 10.

vigorous Pursuit of all other proper Methods of actually promoting this Establishment.—To point out these Methods, I need only refer you to those Rules of Action, by which you have already rais'd the Reputation of this INFIRMARY to the highest Pitch. So that what may seem to be a Prescribing to your Conduct for the future, will (in Effect) be an (a) Eulogy upon it with regard to the Time past.

AND here your own Experience must have convinced you, that the Success you have met with hitherto in carrying on this Work has been owing to your Observance of the compendious Directions deliver'd by St. Paul, (b) *Having then Gifts differing according to the Grace that is given to us, whether Ministry, Teaching, or Exhortation*; i. e. (when apply'd to our present Purpose) the Office of Administering in *Spiritual* Concerns to Patients in our INFIRMARY; let us, who are the Lovers of SOULS, wait on that Ministry, Teaching, and Exhortation, carefully improving the tender Seasons of Address to make favourable Impressions on the Soul when suppled by Affliction; and to use the Powers of the Gospel (c) *for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*. Again, (d) *If any Man giveth* (as

(a) *Qui monet ut facias, quod tu facis, ipse monendo Laudat, et Hortatu comprobat Acta suo.*

Ovid. Trist. Lib. 5. El. 14. V. ult.

(b) Rom. xii. 6. (c) 2 Tim. iii. 16. (d) v. 8.

(as a Subscriber or Benefactor to this Establishment) *let him do it with Simplicity*, or (as the Word (a) elsewhere signifies) *Liberality*; according to the *Apocryphal* Writer's Advice, (b) *If thou hast Abundance, give Alms accordingly. If thou hast but a little, be not afraid to give according to that Little: For thou layest up a good Treasure for thyself against the Day of Necessity.*

To proceed.--*Let him that ruleth*, or presideth over the Oeconomy of this Charity in any Respect, discharge his Province *with Diligence*. --- *He that sheweth Mercy*, either by administering Medicinal Advice, or by performing any Manual Operation, or yielding any other (c) *Helps*, (d) or Assistance necessary to the Comfort of the Patients, let him do it *with Cheerfulness*; and (give me Leave to add) with all proper *Tenderness* to the unhappy Persons, who are the Objects of his Care; as if we were even in a Natural (what the Apostle says we are in a Spiritual) Relation, *Every One Members one of another.* (e)

BUT besides the Influence of our Example, we must apply that of Persuasion to all within the Circle of our Friendship and Acquaintance to (f) *provoke* them likewise *unto Love and to good Works*. If, upon hearing *our Good evil spoken of*, they have conceiv'd unfavourable
Notions

(a) 2 Cor. viii. 2. and ch. viii. 2. (b) Tob. iv. 8, 9.
(c) 1 Cor. xii. 28. (d) See Bp. Fell's Notes on the Place.
(e) Rom. xii. 8. (f) Heb. x. 24.

Notions of this Charity, we must endeavour to remove their unreasonable Prejudices. Truth and Justice will support us in pleading the real Excellency of the Design itself; and Candour prompt us to apologize for any little Errors that may have been committed by the Instruments more immediately concern'd in the Execution of it. And, upon an Application thus circumstanced, what impartial Person of Ability can refuse having *Fellowship with us* in promoting this Foundation, when they plainly perceive, That (a) *our Fellowship is with the Father*, even God, whose Work we are carrying on *with a perfect Heart, and with a willing Mind?*

HAVING thus *pointed out* those Methods which more immediately conduce to the Advancement of this Charity, I beg Leave further to recommend some secondary Means, which may be subservient to the putting the former more effectually in Execution: And these are Industry, Providence, and Frugality.

ST. Paul's Precept, tho' directed immediately to Those who had been guilty of Stealing, must yet be suppos'd virtually to extend to All Others, who are to depend upon their own Endeavours, the Sweat of their Brows, and the Ingenuity of their Minds for their Subsistence, (b) *That they labour, working with their Hands the Thing that is good, that* (after having (c) *provided for their own, especially those of their own House*) they

E may

(a) 1 John i. 3. (b) Eph. iv. 28. (c) 1 Tim. v. 8.

devoting may have to give to him that needeth. And what surer Way can the industrious Artisan or Husbandman take to procure a Blessing upon his Worldly Concerns, than by directing a Portion of his Gains, (a) according as God has prosper'd him, to the Relief of the Sick Poor, on whose Behalf the Almighty Proprietor of the Universe, who (b) alone giveth Power to get Wealth, has engag'd his Veracity, That what is thus given to them, (c) he will repay the Giver of it again? A Promise relative both to the Life that now is, and to that which is to come! For (d) He that thus honoureth the Lord with his Substance, and with the First-Fruits of his Increase, his Barns shall be fill'd with Plenty, and his Presses shall burst out with new Wine. He shall receive an hundred fold, a large Increase of Temporal Blessings (e) in this World, and in the next shall inherit everlasting Life.

GREAT Numbers indeed are ready to plead the Narrowness of their Circumstances, as an Excuse for their not contributing to these Charities. But, if we examine Things aright, we shall generally find these Pretences to have no just Foundation. If we take a View of that Rank in Life, wherein the Lot of the greater Part of Mankind is cast, we shall find but few, who do not possess more than what in their own Opinion is requisite for the Subsistence of them-

(a) 1 Cor. xvi. 2. (b) Deut. viii. 18. (c) Prov. xix. 17.
(d) Prov. iii. 9, 10. (e) Math. xix. 29. and xxv. 40.

themselves, and of those whom the Laws of God and Man oblige them to provide for: Which appears from this plain Evidence, That they commonly find more or less to expend upon some superfluous at least, if not vicious Article of Life. Now this *is the Brand we would pluck out of the Fire*: This is the Pittance we would have devoted to God, and to the Relief of his afflicted Servants, which would otherwise be squander'd away upon the Vanities of the World to no good Effect; or be consum'd in the Service of Sin and the Devil to a very bad one. And if these Persons will be so wise and kind to themselves, as to comply with this *Intimation*, they may make a double Improvement of their Mite: They may secure their own Virtue, while they relieve the Wants of their Brethren; and lay out *that* for restoring the Health of their poor Sick Neighbour, which otherwise probably they would waste in destroying their own.

But tho' the Duties I am now recommending may seem more peculiarly calculated for the inferior Classes of Mankind; yet they are by no means improper, nay, will be found very requisite for enabling Persons in a higher Sphere to prosecute this Work of the Lord before us. I hope I shall not be misunderstood, as if I meant to send the Great and Noble of this World to cultivate their Paternal Estates by their own Labour, or to burthen them with the

rigorous Injunction of *rising early, and late taking their Rest, and eating the Bread of Carefulness*, without enjoying the plentiful Accommodations, the elegant Embellishments, and the refin'd Pleasures of High Life. All that I intend is in general to assert, and to call upon the Experience of all Ages to confirm my Assertion, That without a proper Inspection into the State of a Man's private Affairs, and some Degree of Oeconomy in adjusting his Expences thereunto, the most opulent Circumstances will be so far from qualifying him to (a) *love and shew Mercy*, that they will not afford him the Means of discharging a Duty of prior Obligation, even to *do justly*, and (b) *to render to All their Dues*.

THE Demands upon a Fortune requisite to support the Possessor thereof in a Figure suitable to his Rank during his Life, and to make a proper Provision for Those whom he may leave behind him when he dies; the Sums which the (c) *Liberal Man* may further expend in *devising liberal Things*; in Acts of Munificence and the Ornaments of Civil Life; in Hospitality to his Neighbours; in Generosity towards Merit in Want; or in Charity upon the greatly Distress'd in INFIRMARIES; in short, All that is requir'd for providing (d) *whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, what-*

(a) Micah vi. 8. (b) Rom. xiii. 7. (c) Isai. xxxii. 8.
(d) Phil. iv. 8.

whatsoever Things are of good Report, may be ascertain'd, and answer'd by proper Appointments. But the Devastations occasion'd in a Fortune by the supine Negligence and Incogitancy, but especially by the vicious Extravagances of its Owner, fall not under the Power of Calculation; and therefore can have no adequate Fund to support them. They are like the Cravings of (a) *Hell* and the *Grave*, equally dark and insatiable.---And if I should pursue the Allusion, and compare the Condition of the *Careless Ones* immers'd in Sloth and Debauchery to that of the Inhabitants of those dreary Regions, I should be justified by the Holy Scripture, which in its elevated Style calls the Sensualists, (b) *who live in Pleasure, dead while they live*---Dead undoubtedly they are to all rational and virtuous Purposes---Dead to those generous Sympathies, and (to use the bold but expressive Metaphor of an (c) inspir'd Writer) *that Sounding of Bowels, and of Mercies*, which to be capable of Feeling is one of the noblest Prerogatives of our Nature---Finally, dead to the exquisite Pleasure of communicating Happiness to others; a Pleasure far surpassing all that their idolatrous Votaries can receive from *the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life*.

BUT

(a) Prov. xxvii. 20. and xxx. 16. (b) 1 Tim. v. 6.

(c) Isai. lxiii. 15.

BUT suppose some Sparks of generous Compassion, unextinguish'd by a Course of Self-Indulgence and effeminate Luxury, should strive to exert themselves in the Soul of the abandon'd Voluptuary; yet, alas! when he would carry his feeble, half-form'd Purposes into Execution, he finds his Funds either exhausted by his past Vices and Follies, or strongly pre-engag'd for the Support of some new ones. A wanton Harlot perhaps, (a) *whose Lips drop as a Honey-Comb, and her Mouth is smoother than Oil*, must be gratify'd with (b) costly Presents, sumptuous Apparel, and a splendid Equipage. Or peradventure a Set of Foreign Minstrels, or a promiscuous Midnight Assembly, where (c) *the Adulterer disguiseth his Face*, claims his promis'd Patronage, and very liberal Encouragement. Or lastly, (as (d) *the Locusts destroy'd what the preceding Plagues had left in Egypt*) so probably the next Hour is by Appointment to deliver him over as a Prey to Men, *who by their Slight* (e) *and cunning Craftiness lie in wait to deceive*; where the Cast of a Lot shall sweep away the Remnant of his Fortune *that should be sav'd*, like a driving Storm, or a merciless overflowing Deluge. So that

(a) Prov. v. 3.

(b) *Dedecorum pretiosus Emptor!* Hor.

(c) Job xxiv. 15. (d) Exod. x. 15.

(e) Eph. iv. 15. The English Reader will more clearly conceive the Propriety of this Passage of Scripture, as here apply'd, when he is inform'd, That the Greek Word, which we render *Slight*, is deriv'd from another in the same Language, which signifies a Cube, or Dice. Εὐ τῆς ΚΤΒΕΙΑ.

that when one surveys a plentiful Estate labouring under any, or all of these fore Evils, what other Idea can it raise in our Minds, than that exhibited in the lively Description of the Prophet, *(a) The Land is as the Garden of Eden before them; but behind them a desolate Wilderness; yea, and nothing shall escape them?---* In this calamitous Situation of his Patron's Affairs, his honest Tradesman must return from his Attendance with an empty Hand, and an Heart, which *(b) Hope long deferr'd has made sick:* Much more must his poor Neighbour continue pining away at his Gate with a decay'd Constitution, or with *(c) Wounds that have not been clos'd, neither bound up, nor mollify'd with Ointment;* in short, destitute of all Relief, but what the Dogs, more compassionate than their Lord, afford him, by *(d) coming and licking his Sores.---*

--- But, if not for the Sake of Charity, and for the Honour of our common Nature, yet to spare our own Hearts the painful Reflection, let us draw a Veil over this Picture of Horror and Deformity; and relieve our Minds with a more pleasing Scene; a View of the Characters of those illustrious and truly worthy Persons, who are here assembled, as Overseers of the Lord's Work, the *Public INFIRMARY* among us.---Persons, who, tho' of the most distinguish'd Rank and Fortunes, yet seem willing

(a) Joel ii. 3. (b) Prov. xiii. 12. (c) Isai. i. 6.
(d) Luke xvi. 21.

willing to found their Claim to the superior Honours they receive from Mankind upon the sole Title of Pre-eminence in Virtue.--Persons, who by their Actions demonstrate to the World their just Sense of the Obligations they lye under to fill up with Dignity and Propriety the several Characters they sustain in Life. As Men---(a) to be deeply interested in all the natural Affections and Duties of Humanity. As Gentlemen--to let the Influence of their Virtues be as conspicuous as their Station.---And as *Christians*, Disciples of the most benevolent Redeemer of Mankind, to be powerfully actuated (b) *by the Love*, excited by the Example, and bound by the Commands of their Lord, (c) *to be rich in good Works, ready to distribute, willing upon all Occasions to communicate*; especially to deliver from Pain, Sickness, and Necessity, the (d) *Soul of the Needy, when he crieth, the Poor also, and him that hath no Helper.*

AND may we not reasonably hope, that others of the same high Rank and Ability will, at the Sight of such amiable and popular Virtue, be fir'd with a laudable Ambition to do good likewise? That even Fashion, the ordinary Prompter to Vice and Folly, will in this Case make

(a) *Homo sum : Humani nihil a me alienum puto.*

Ter. Heaut. Ac. 1. Sc. 1.

(b) This I take to be the Import of the Verb *Συνίχη* in 2 Cor. v. 14 here referr'd to.

(c) 1 Tim. vi. 18. (d) Ps. lxxii. 12.

make Profelytes to Humanity and Beneficence ?
 ---Or rather, when we reflect upon the noble and generous Sentiments such Persons commonly imbibe in their Youth; and, by the Assistance of liberal Studies and the best Conversation, cultivate them in the following Parts of Life, may we not with some Degree of Assurance pronounce, That they will be mov'd by Considerations of a higher Nature, and such as will make their Charity a *reasonable Service*; that (to use the emphatical Language of the (a) Prophet) they will *be drawn by the Cords of a Man, and the Bands of Love*; by the Conviction of their own proper Judgment, and the genuine Impulse of their own Heart, to concur in this Work of the Lord before us ?

BUT with still greater Confidence of Success does our INFIRMARY implore the favourable Regards of that Part of our Species, who seem endow'd by Nature with a larger Share of benevolent Affections, and generally improve it by a more soft and refin'd Education. Ye Daughters of *BRITAIN!* on whose outward Form Heaven has impress'd the fairest Traces of its own visible *Image and Superscription*, thereby intimating to you, that in your Breasts, as in their proper Sanctuary, every Grace and every Virtue, especially (b) *Charity, the very Bond of Perfection*, should always reside ! Had you been born in some Foreign Climes, where

F Super-

(a) Hosea xi. 4. (b) Col. iii. 14.

Superstition has made the Service of Religion grievous, by imposing such Restrictions, as neither God nor Nature requires at our Hands; many of the most tender and delicate among you, with rough and uncouth Apparel girded upon your Loins, and bare-footed, might have been oblig'd to perform in Person the most irksome and disagreeable Offices to the Sick. But you are so happy, as to live under a more rational and ingenuous Dispensation; a Religious Establishment, which verifies our Saviour's Declaration, That (a) *his Yoke is easy*, benign, and gracious, *and his Burden light*. She exacts no unreasonable Severities from you; does not command you to (b) *break off the Golden Ear-Rings from your Ears*; to strip yourselves of your *Scarlet and other Delights*, which your superior Rank in Life may authorize you to wear: Only she inculcates it upon you, that you place not your chief Glory in (c) *that outward Adorning of Plaiting the Hair, and of Wearing of Gold, and of putting on of Apparel*; but that it be *in the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet, charitable and benevolent Spirit, which is in the Sight of God of great Price*. She dispenses indeed with your actual Administering to the Sick in our INFIRMARIES; but, in Return for this Indulgence, may she not expect, ^{that} you will think yourselves oblig'd

(a) Math. xi. 30. (b) Exod. xxxii. 2. (c) 1 Pet. iii. 3, 4.

oblig'd to contribute towards the providing of others, who may *attend continually on this very Thing?* And may she not justly assure herself, That no Calls for the gratifying of imaginary Wants, or the providing of fashionable Superfluities, will interfere with, or prevent your fulfilling these her so reasonable Expectations? — That nothing will divert you from copying the fair Example of that *pure and undefil'd Religion*, which shone forth in the good and *godly Matrons of Old*, whose Praise is in the Scripture, That by every Instance of Mercy *(a)* *they reliev'd the Afflicted, and diligently follow'd every good Work?* By these Means alone you will fully answer the gracious End for which the Creating Hand of Providence at first form'd you: You will be an *(b)* *Help and Comfort*; yea, Heaven's last, and best Worldly Gift to Man.---By these Means you will sanctify the Use, and secure to yourselves the Continuance and Increase of those Blessings of Life you now possess; and will obtain a far greater Blessing still, even the unutterable, the Heart-felt Joy arising from the Reflection on past good Deeds. A Joy permanent as it is great! When the relentless Hand of Time shall have destroy'd the Grace and Fashion of the brightest Form, blunted the Edge of every Sense, and stop't up the Avenue of every Pleasure from without; then shall this Divine Comforter within refresh the Soul with

F 2

Abun-

(a) 1 Tim. v. 10. (b) Gen. ii. 18.

Abundance of Spiritual Peace, Complacency, and Delight---The natural Product of a good Conscience, and an Hope full of Immortality! The natural Prelude to a far more exceeding, "an (a) incomparably great," and eternal Weight of Glory, (b) reserv'd for you at the Conclusion of all Things! When your Spirits united to incorruptible Bodies shall ascend by a familiar Transition to a Participation of the Angelic Nature---shall enter the Palace of the Great King; where (c) cloath'd with the Garments of Salvation, and cover'd with the Robes of Righteousness, they shall reign in (d) Joy unspeakable and full of Glory for evermore.

(a) These Words are an Improvement made in our common English Version by the Rev. Mr. Hervey in his *Meditations*, 6th Edit. Vol. II. p. 37. I beg Leave, upon this Occasion, to recommend that excellent Book to the Reader's Perusal; and myself in some Measure to his good Opinion, by informing him, that I am honour'd with the Friendship of the truly pious and ingenious Author.

For a full Display of the Beauty and Sublimity of this Passage, see *Blackwall's Sac. Class.* p. 330.

(b) 2 Cor. iv. 17. (c) Isai. lxi. 10. (d) 1 Pet. i. 8.

F I N I S.

E R R A T A.

Page 6, Line 2, read *Medicine*. P. 8, L. 9, *Notes*, read *Marlham*. P. 13, L. 20, read *Societies*. P. 19, L. 13, *Notes*, read *de Donariis*. P. 28, L. 16, read *to the Ease and Comfort*. P. 30, L. 4, read *devoting*. P. 38, L. 3, read *requires*. *Ib.* L. ult. read *expect*, that you,

(A)

L I S T

OF THE

ANNUAL SUBSCRIBERS

TO THE

County Infirmary at *Northampton*,

ESTABLISHED

By a General and Very Great Meeting of the Nobility,
Gentry, and Clergy, on *Sept. 20, 1743.*

N. B. *Those who have increas'd their Subscriptions, are distinguish'd by Italicks. — Those marked with a Star, are the Twelve chosen, for the ensuing Year, (according to the tenth Statute) Members of the Standing Committee; and the Date of the Year shews the Time from which each Subscription commenc'd.*

The Most Noble CHARLES, Duke of *Grafton*,
Grand Visitor.

The Right Honourable JAMES, Earl of
Northampton, Perpetual President.

Five Guineas and upwards.

A		
1743	M R S. Arundell, <i>Stoke-Park</i>	15 15 0
B		
1743	Richard Backwell, Esq; <i>Great-Billing</i>	5 5 0
C		
1743	Right Hon. the Earl of Cardigan, <i>Deane</i>	21 0 0
1743	Right Hon. Lord Viscount Cullen, <i>Rushon</i>	5 5 0
	a	1743 Hon.

1743	Hon. George Compton, Esq; (Member for <i>Northampton</i>)	5	5	0
1749	Hon. Charles Compton, Esq;	5	5	0
1743	William Cartwright, Esq; <i>Aynho</i>	5	5	0
1748	Mrs. Cartwright	5	5	0
1743	Miss Cartwright	5	5	0
1743	Thomas Clendon, Esq; <i>Mears-Ashby</i>	5	5	0

D

1743	Sir Thomas Drury, Bart. <i>Overstone</i>	5	5	0
1749	William Dolben, Esq; <i>Thingdon</i>	5	5	0
1743	Revd. Dr. Doddridge, <i>Northampton</i>	5	5	0

G

1743	His Grace the Duke of Grafton (Grand Visitor) <i>Grafton-Regis</i>	21	0	0
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1743	Lady Betty Germain, <i>Drayton</i>	10	10	0
------	------------------------------------	----	----	---

H

1743	Rt. Hon. Earl of Halifax, <i>Horton</i>	21	0	0
1743	Right Hon. Countess of Halifax	10	10	0
1743	Right Hon. Lord Viscount Hatton, <i>Kirby</i>	5	5	0
1743	William Hanbury, Esq; <i>Kelmarsh</i>	5	5	0

I

1743	Sir Edmund Isham, Bart. (Member for the County) <i>Lampport</i>	5	5	0
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1743	Sir Wm. Irby, Bart. <i>Whiston</i>	5	5	0
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1743	Joseph Jekyll, Esq; <i>Dallington</i>	5	5	0
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1743	Ambrose Isted, Esq; <i>Eaton</i>	5	5	0
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1743	Mrs. Ann Isted, <i>Northampton</i>	5	5	0
------	------------------------------------	---	---	---

K

1743	Valentine Knightley, Esq; (Member for the County) <i>Fausley</i>	5	5	0
------	---	---	---	---

M

1743	Right Hon. the Marquis of Rockingham, <i>Great Harrowden</i>	5	5	0
------	---	---	---	---

1743	Tho. Medlycote, Esq; <i>Cottingham</i>	5	5	0
------	--	---	---	---

1743	George Montague, Esq; (Member for North- ampton) <i>Windfor, Berks</i>	5	5	0
------	---	---	---	---

N

1743	Right Hon. Earl of Northampton (Perpetual President of the Hospital, and Recorder of North- ampton) <i>Castle-Ashby</i>	21	0	0
------	---	----	---	---

1743	Right Hon. Lord North and Guildford, <i>Wroxton, Oxfordshire</i>	5	5	0
------	---	---	---	---

1743 Rev.

(iii)

1743	Rev. Dr. Newton, Principal of Hertford College, Oxford	5	5	0
O				
1743	John Orlebar, Esq; Hinwicke, Bedfordshire	5	5	0
P				
1743	Right Hon. Earl of Pomfret, Easton-Neston	10	10	0
1743	Right Hon. Lord Viscount Palmerston, Great-Houghton	5	5	0
1743	Mr. John Palmer, Eton	5	5	0
1747	Right Rev. John, Lord Bishop of Peterborough	6	6	0
S				
1743	Right Hon. the Earl of Strafford, Boughton	5	5	0
1743	Right Hon. the Earl of Sandwich, Sturtlowe, Huntingdonshire	5	5	0
1743	Thomas Samwell, Esq; Upton	5	5	0
1743	Wm. Stratford, L. L. D. (Commissary of the Archdeaconry of Richmond, Yorkshire) Lancaster	5	5	0
1749	Mrs. Shipton, Wollaston	5	5	0
T				
1743	Right Hon. the Earl of Thanet, Newbottle	5	5	0
1743	John Harvey-Thursby, Esq; Abington	5	5	0
W				
1743	Right Hon. the Earl of Winchelsea and Nottingham, Burleigh, Rutland	5	5	0
1743	Right Hon. Lord Chief Justice Willes, Astrop	5	5	0
1743	Sir Charles Wake, Bart. Courten-Hall	5	5	0
1743	Mrs. Ward, Aynho	5	5	0
				337 1 0

N. B. All who subscribe five Pounds and upwards are standing Members of the Committee; and the Physicians and Surgeons of the Hospital, for the Time being, are Governors with the same Privileges at the four Stated Courts.

Three Guineas.

		L
1748	LADY Langham, London	
		M
1747	Right Hon. the Lord Viscount Malpas, Delapree	
		R
1747	Justinian Rainsford, Esq; Brixworth	

1747 John Robinson, Esq; *Cransley*

S

1743 Sir Thomas Samwell, Bart. *Bradwin*

15 15 0

Two Guinees.

A

1743 **M** R. William Atkins, Northampton

B

1743 J. Blencowe, Esq; *Marston St. Lawrence*

1743 Rev. Mr. Baron, *Pattishall*

1744 Rev. Dr. Brown, Archdeacon of *Northampton*, and Master of University College, *Oxon.*

C

1743 Nathaniel Castleton, Esq; *Pitchley*

1743 Rev. Dr. Crane, Prebendary of *Westminster*

1746 George Freeman Cunningham, Esq; *Northampton*

D

1743 Sir John Dryden, Bart. *Cannons-Ashby*

1743 Mrs. Elizabeth Dolben, *Thingdon*

1743 Mr. William Dicey, *Northampton*

1744 Sir Henry D'Anvers, *Culworth*

1749 John Devall, Esq; *Floor*

E

1743 Justinian Ekins, Esq; *Weston-Favel*

F

1744 Mr. Alderman Fabian, Surgeon and Man-Midwife, *Northampton*

G

1743 Mrs. Gilman, *Daventry*

1748 Rev. Mr. Good, *Welldon*

H

1743 Charles Hofier, Esq; *Wicken*

1743 * Mr. Benjamin Hill, *Northampton*

1743 Mr. Thomas Holmes, *ditto*

1743 Mr. Samuel Hartshorn, Attorney at Law, *Northampton*

1744 George Hill, Esq; *Rothwell*

I

1743 Right Hon. Lady Ann Jekyll, *Dallington*

1743 Rev. Dr. Isham, Rector of *Linc. Coll. Oxon.*

1743 Rich

(v)

1743 Rich. Jennings, Esq; *Weston by Weedon*

K

1743 Charles Kimberley, M. D. Physician Extraordinary to the
County Infirmary

L

1743 Thomas Langton, Esq; *Teaton*

1743 Mrs. Loveday, *Brackley*

1743 Rev. Mr. Lye, *Yardley-Hastings*

1744 Mrs. Lancaster, *Northampton*

M

1743 Rev. Mr. Maule, *Castle-Ashby*

1745 Rev. Dr. Musgrave

P

1743 John Parkhurst, Esq; *Catesby*

1743 Mrs. Palmer, *Eaton*

R

1743 Anthony Reynolds, Esq; (Master of *St. John's Hospital,*
Northampton)

1743 Mr. Francis Robinson, *Willby*

1748 Thomas Rea, Esq; *Knightsbridge, Middlesex*

S

1744 Mrs. Snooke, *London*

1747 Rev. Mr. Sone, *Wharfton*

1749 Hon. Mrs. Scawen, *Maidwell*

T

1743 Thomas Thornton, Esq; *Brockball*

1743 Bartholomew Tate, Esq; *Delapree*

1744 Rev. Dr. Trimnell, Archdeacon of *Leicester*

U

1744 Unknown Hand, by Mr. Ward, *Holliwell*

1747 Ditto, by William Cartwright, Esq;

1747 Ditto, by the Rev. Dr. Doddridge

1748 Ditto, by Mr. Alderman Woolston, Treasurer

W

1743 Thomas Ward, Esq; *Houghton*

1743 John Woodhull, Esq; *Thenford*

1743 Rev. Mr. Whalley, *Eaton*

1743 Mr. Alderman Woolston, Treasurer, *Northampton*

1743 Rev. Mr. Willis, *Little-Billing*

1749 Thomas Waters, Esq; *Harleston*

Y 1743 Rev.

1743 Rev. Dr. Yarborough, Principal of Brazen-Nose College,
Oxford

III 6 0

N. B. No Subscriber of less than two Pounds is a Governor in
any Hospital yet established.

One Guinea.

A

- 1743 **R**EV. Mr. Austin, *Grafton*
1743 Rev. Mr. Allicocke, *Lampore*
1743 Rev. Mr. Adams, *Preston*
1743 Mr. Ald. Paul Agutter, *Northampton*
1743 Mr. Henry Abraham, *Purston*
1745 Rev. Mr. Affleck, *Thingdon*
1746 * Mr. James Agutter, sen. *Northampton*
1746 Mr. James Agutter, jun. Wine Merchant at *Northampton*
1748 Charles Allicocke, Esq; *Loddington*
1748 Rev. Mr. Aikin, *Kibworth, Leicestershire*
1748 Mrs. A——, by Dr. Stonhouse
1748 Mr. Samuel Avery, *Northampton*

B

- 1743 * Ernle Bertie, Esq; (Deputy Recorder of *Northampton*)
1743 Wheeler Brooke, Esq; *Oakley*
1743 Major John Ball, *Dingley*
1743 Mr. Francis Burton, *Aynho*
1743 Mr. Arthur Brookes, *Kettering*
1743 Mr. Thomas Breton, Apothecary, *Northampton*
1743 Mr. Thomas Barnes, *Ditto*
1743 Mr. William Butlin, *Ditto*
1743 Mr. John Barker, *Eaton*
1743 Rev. Mr. Baker, Vicar of *Starton*
1743 Mr. Alderman Baily, *Northampton*
1743 Mr. Edward Binyon, *Ditto*
1745 Mrs. Blifs, *Ditto*
1747 Rev. Mr. Bunbury, *Hargrave*

C

- 1743 Mrs. Mary Calamy, *Harborough, Leicestershire*
1743 Mrs. Sarah Calamy, *Ditto*

1743 Edward

(vii)

- 1743 Edward Clerke, Esq; *Watford*
1743 Rev. Mr. Clendon, *Harlestone*
1744 Rev. Mr. Conant, *Hastingleigh in Kent*
1745 Mr. Sloswick Carr, at the Red-Lyon Inn, *Northampton*
1745 Mr. Tresham Chapman, *Woud*
1747 Thomas Caldecott, Esq; Recorder of *Daventry*
1747 Rev. Mr. Chester, *East-Haddon*
1747 Mr. William Campion, *Holcott*
1749 Mr. Joseph Cooper, *Northampton*

D

- 1743 Mr. William Davis, *Towcester*
1743 Mr. Joseph Daniel, *Northampton*

E

- 1746 Mr. George Edon, *Northampton*

F

- 1743 Mrs. Eliz. Freeman, *Wellingborough*
1743 Rev. Mr. Floyd, *Daventry*
1743 Rev. Mr. Fish, *Sywell*
1743 Mr. Thomas Flether, *Duncott*
1743 Mr. Alderman Farrin, *Northampton*
1744 John Frederick, Esq; *Wellingborough*
1745 Mr. Jeffery Fisher, Bone-Setter, *Archefer*
1748 William Fullwood, M. D. *Huntingdon*

G

- 1743 Rev. Dr. Grey, Rector of *Hinton*,—Prebendary of *St Paul's*,—Commissary and Official of *Leicester*
1743 Rev. Mr. Garnet, *Middleton-Cheney*
1743 Rev. Mr. Grant, *Wellingborough*
1743 Mr. Thomas Goodwin, *Northampton*
1743 Mr. Charles Gibbs, *Towcester*
1743 Mr. Alderman Gibson, *Northampton*
1744 Mr. John Guillon, *Wellingborough*
1748 Rev. Dr. Green, of *St. John's College, Oxford*
1749 Mrs. Goodchild, *Towcester*

H

- 1743 Rev. Mr. Holme, (Rector of *Wilden*) *Wellingborough*
1743 Timothy Harris, Esq; *Brackley*
1743 Rev. Mr. Hunt, *Stoke-Doyle*
1743 Rev. Mr. Nath. Heyrick, *Loddington*
1743 Rev. Mr. Horton, *Guilsborough*
1743 Rev. Mr. Herbert, *King's-Sutton*
1743 Mr. Hartwell, at the Angel Inn, *Wellingborough*

1743 Mrs.

- 1743 Mrs. Hodges, *Soulgrave*
 1743 * Rev. Mr. Hervey, jun. *Collingtree*
 1743 Samuel Harding, Esq; *Brackley*
 1743 Mrs. Eleanor Hartnell, *Kingsthorp*
 1744 Rev. Mr. Hargrave, *Nether-Hayford*
 1745 Mrs. Harding, *Rushton*
 1748 Rev. Mr. Hartley, *Winwick*
 1748 Mr. Nathaniel Pargiter *Humphreys, Thorp-Mandeville*
 1748 Mrs. Hughes, *Daventry*

I

- 1743 Mrs. Mary Ifed, *Northampton*
 1743 Mrs. Philippa Ifed, *Ditto*
 1743 Rev. Mr. Jackson, *Rushton*
 1743 Rev. Mr. Jephcott, *Kislingbury*
 1743 Mr. Alderman Jeffcutt, *Northampton*
 1749 Mr. Henry Jeffcutt, *Ditto*

K

- 1743 Rev. Dr. Knowler, *Boddington*
 1743 Rev. Mr. Keynton, *Bugbrook*
 1743 Rev. Mr. King, *Welford*
 1743 Mr. Benjamin Knott, *Northampton*
 1743 Mrs. Knapp, *Ditto*
 1747 Mr. Kent, *Temple-Bar, London*

L

- 1743 Dr. Lucas, *Northampton*
 1743 Rev. Mr. Leigh, *Stoke-Bruerne*
 1743 Rev. Mr. Locock, *Northampton*
 1743 Mr. Samuel Leeke, *Litchborough*
 1743 Rev. Mr. Lloyd, *Croughton*
 1746 Rev. Mr. Lloyd, *Stow-nine-Churches*
 1748 Mrs. Langham, *Mears-Afby*

M

- 1743 Rev. Mr. Mapletoft, *Byfield*
 1743 Mr. Maul, *Wellingborough*
 1743 Mr. William Manning, *Northampton*
 1743 Rev. Mr. Mayo, *Brington*
 1748 Thomas Mulso, Esq; *Twywell*

N

- 1743 Rev. Mr. Nixon, Rector of *Cold-Higham*, and Fellow of
 the Royal Society
 1743 Mrs. Norris, *Welford*
 1743 Mr. Alderman Newcome, *Northampton*

- 1743 Nath. Peirce, Esq; *Chappel-Brampton*
 1743 Mrs. Ann Palmer, *Eton*
 1743 Rev. Mr. Pafham, *Dallington*
 1743 Mr. John Pinkard, *Northampton*
 1743 Rev. Mr. Poulton, *Islip*
 1743 Rev. Mr. Parr, *Woud*
 1743 Parish of *Rothersthorp*, by Mark Howes
 1743 Parish of *Silverston*
 1743 Parish of *Long-Buckby*
 1744 Rev. Dr. Pemberton, *Culworth*
 1745 Parish of *Kingsthorp*
 1746 Rev. Mr. Pennington, *Huntingdon*

R

- 1743 Christopher Rigby, Esq; *Cosgrave*
 1743 Rev. Mr. Ruffel, *Souldern, Oxfordshire*
 1743 Rev. Mr. Rodd, *Towcester*
 1743 * Rev. Mr. Rushworth, *Northampton*
 1743 Mr. Valentine Roberts, *Ditto*
 1743 Mr. Timothy Rogers, Attorney at Law, *Ditto*
 1743 Mr. Joshua Remington, *Ditto*
 1743 Miss Rogers, *Wellingborough*
 1744 * Mr. Thomas Richards, *Northampton*
 1747 Mr. Joseph Robinson, Post-Master, at the Peacock Inn, *Northampton*
 1748 Mr. Roberts, Surgeon and Man-Midwife, *Thurnhy*

S

- 1743 Mr. Samuel Shepherd, *Bradwell, Bucks*
 1743 Rev. Mr. Sheppard, *Brockball*
 1743 * Rev. Mr. Scott, *Wootton*
 1743 Rev. Mr. Spenser, *Chipping-Warden*
 1743 Mr. Edward Sawbridge, *Daventry*
 1743 Mrs. Sparkes, *Wellingborough*
 1743 Mr. John Smith, *Northampton*
 1743 Mr. Stephenson, *Yardly-Chase*
 1743 Mr. Hugh Sharp, *Northampton*
 1743 Society belonging to the White Hart in Cotton-End near *Northampton*
 1744 Mr. Thomas Squires, *Thrapston*
 1744 Mrs. Saunderson, *Moulton*
 1745 Society at the Shoulder of Mutton, *Northampton*
 1745 Rev. Mr. Sharpe, *Wellingborough*

(X)

1748 Mr. John Shortgrave, *Northampton*

1749 John Swan, M. D. *Newcastle*

T

1743 Mr. Henry Thornton, *Towcester*

1743 Rev. Mr. Thompson, *Cosgrave*

1743 Mr. Thomas Taylor, *Wellingborough*

1743 Dr. Andrew Tryft, *Banbury*

1744 Rev. Mr. Taylor, *Daventry*

1745 Mr. George Thompson, *Northampton*

1748 Rev. Mr. George Tims, *Harpedl*

U

1747 Mrs. Jane Vinter, *Northampton*

1746 Unknown, by the Rev. Mr. Hill

W

1743 * Richard Woodford, Esq; *Northampton*

1743 * Rev. Mr. Woodford, *Pisford*

1743 * Rev. Mr. Benj. Warren, *Bugbrooke*

1743 Mrs. Rebecca Woolston, *Northampton*

1743 Mr. John Warner, *Kettering*

1743 Mr. John Watkins, *Aynho*

1743 Mr. Watts, *Brackley*

1743 Mr. John Waters, *Daventry*

1743 Mr. James Whiting, *Harlestone*

1743 Thomas Ward, Esq; *Guisborough*

1743 Mr. Welchman, Attorney at Law, *Brackley*

1743 * Mr. James Woolston, Attorney at Law, *Northampton*

1745 Mrs. Woodford, *Ditto*

1745 Mr. John Woolston, *Ditto*

1746 Mr. James Williamson, *Ditto*

1747 Mrs. Walford, *Daventry*

Y

1743 Rev. Mr. Yates, *Whittlebury*

1743 * Mr. Thomas Yeoman, *Northampton*



174 6 0

Total of Annual Subscriptions 638 8 0

This LIST can never be very exact, nor tally with the Cash-Account, from the Deaths of some of the SUBSCRIBERS, and Arrears due from others. But if any GENTLEMAN'S Subscription be mistaken, or NAME accidentally omitted in this LIST, he is desir'd to certify it to Mr. Treasurer WOOLSTON, that it may be set Right in his Books.

The

The SUBSCRIBERS *are desired to*
remember,

That no one can have a Right to recommend a Patient, 'till he has contributed to the Relief of such Patient, by the Payment of his Subscription *before-hand*; without which, the Patient would not be relieved at his Expence: And therefore the Governors earnestly intreat them to consider, how much the Good of the Charity depends upon the ordering the Payment of their Subscriptions (to the Treasurer at the County Hospital, or at his House in *Northampton*, or Mess. *Gosling and Bennett*, our Bankers, in *Fleet-Street, London*) on or before the *Second Day of September* (to which Time the annual Accounts are carried.) This will always be thankfully acknowledged as a valuable Circumstance in their Contributions, because it will save the Trouble and Expence of a Collection (that will otherwise become necessary) and ease the Governors, immediately concerned, of that Part of their Business, which else may be very troublesome and vexatious to them.

1745 Mr. Alderman *Joseph Woolston*, of *Northampton*,
Treasurer.

1743	Dr. Charles Kimberley,	} <i>Physician Extraordinary.</i>	} Who have all engaged to attend <i>Gratis</i> , for the ensuing Year.
1743	Dr. James Stonhouse,		
1743	Dr. Samuel Mayne,	} <i>Physicians in Ordinary.</i>	
1743	Mr. Alderman Charles Lyon,		
1743	Mri Edward Litchfield,	} <i>Surgeons.</i>	
	Mr. William Jackson,		<i>Apothecary.</i>
	Mr. Henry Woolley,	(Bookfeller and Stationer) <i>Secretary.</i>	
	Mrs. Esther White,	<i>Matron.</i>	

A LIST of the BENEFACTIONS and
LEGACIES given between the 1st of Sept.
1748, and the 1st of Sept. 1749.

1748.				
Oct. 29,	UNKNOWN Person by William	} 2 2 0		
	Dolben, Esq;			
29,	Thomas Rea, Esq; <i>Knightbridge, Middlesex</i>		2 2 0	
29,	Mrs. P—e, of <i>London</i> , by Dr. Stonhouse		1 1 0	
Nov. 5,	A Legacy by John Shipton, of <i>London</i> ,	} 50 0 0		
	Surgeon, paid by Ambrose Dickens, Esq;			
5,	Unknown Benefactress, by Dr. Stonhouse		5 5 0	
			1748. Nov.	

1748.		
Nov. 12,	Unnown Person, by Mr. Treasurer Woolston	0 13 6
19,	Unknown Person, by Mr. Carr, at the Red Lyon	} 0 10 6
Jan. 14,	Sir Edmund Isham, Bart. at the Request of his Lady Dame Eliz. Isham, deceased	} 50 0 0
1749.		
April 8,	Mrs. Elizabeth Calvert	1 1 0
8,	Unknown Person, by Mr. George Evans	1 1 0
July 8,	Mrs. Bosanquet, by William Hanbury, Esq;	5 5 0
Aug. 5,	Rev. Mr. Gardiner	2 2 0
19,	Unknown Person, by four Bank Notes, put into the Poor's Box	} 95 0 0
Total		216 3 0

A LIST of such BENEFACTORS, as by the Rules are intituled to be GOVERNORS for Life, and have Power to recommend the same Number of Patients as the Subscribers of Five Guineas.

N. B. It is directed by our Statutes, that no Benefactor of any less Sum than FIFTY Pounds, given at any one Time, shall ever be invested with the Privileges of five Guineas Subscribers.

1743	William Cartwright, Esq; <i>Aynho</i>	52 10 0
1743	Rev. Richard Newton, S. T. P. Principal of <i>Hertford-College, Oxford</i> , (being Part of the Charity Money left to his Disposal by Knightly D'Anvers, Esq;)	} 50 0 0
1746	Mrs. Elwes, <i>Chiswick</i> , by Mr. John Palmer of <i>Eaton</i>	} 200 0 0
1746	William Stratford, L. L. D. (Commissary of the Arch-Deaconry of <i>Richmond in Yorkshire</i>) <i>Lancaster</i>	} 100 0 0
1746	Unknown Person, by James Stonhouse, M. D. Physician in Ordinary to the County Hospital	} 50 0 0

It is taken for granted, (as usual in all other Hospitals) that every Subscriber will *continue* his Subscription for the *ensuing* Year who has not sent a *Notice to the contrary, in Writing*, to the Committee at the Hospital, before the Stated Court in *September*.

F I N I S.